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THE ANGEL AND THE DEMON

Vol. 1

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THE ANGEL AND THE DEMON

BY

A STUDENT

VOL. I

SECOND AND REVISED EDITION

THE ARYAN THEOSOPHICAL PRESS
POINT LOMA, CALIFORNIA
1920

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PREFACE

THE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the

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value of Theosophy; for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical So-

ciety and its Leaders, it is necessary to warn the public against them and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification, and the elevation of the human race, these teachings too often pander to ambition, vanity, and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumnia-

tors. Inspired by a profound love of the sublime teachings of Theosophy, they have made it their life-work to bring within the reach of as many people as possible the benefits which they have thereby received. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, when there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon

mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing

with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term 'God,' and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflexion, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in reli-

gions nor the sciences, have we any definite teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored, or is at best the subject of tentative and unguided conjectures.

Therefore until religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or actual denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of the questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a

rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of 'objections' raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient

methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Manuals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherliness, can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fire-

works alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings, and to those works listed in the Book-List of Standard Theosophical Literature for sale by The Theosophical Publishing Co., Point Loma, California.

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I

THE NEED OF THE STUDY

THIS Twentieth Century will not be merely the continuation of the last. In many ways it will be a reversal of old currents, thoughts and methods. In other respects it will pick up anew the threads of a past that has been long forgotten.

The forces that have made modern life what it is are about to exhaust themselves in final expenditure. They are to a large extent visibly condemned in their results, and civilization risks to perish under the weight of its own products. Not to be regretted will be the destruction of many of its methods, teachings and aims. Their root is selfishness; their philosophy, tacit or proclaimed, is a false individualism; their fruits are misery, despair, doubt, denial, ignorance, indifference. The absorption of energy in

vast armies and armaments, wars, pacts pregnant with coming war; a polished unintellectuality, a luxury and effeminacy *that recall the days of dying Rome;* political and private corruption; dishonest and grasping conflicts of trade; starvation, suicide, insanity, and a shortening life-length; vice, 'natural' and unnatural; monstrous crimes — all these are elements of an ever-darkening picture.

There is no space for, and no need of, figures and proofs. Those who want to doubt, lest stern fact should upset their blindly optimistic or selfish quiet, may do so. To a mind capable of confronting facts at all, it will be proof enough, and index enough, that the armaments of nearly every 'civilized' nation on earth are growing year by year, and absorbing more and more of the life and *soul* of their people; to wich may be added the picture of the march of suicide, insanity and preternatural crime.

External conditions, social and national and international relations, social and po-

litical frameworks, institutions and organizations, are effects, not causes. It is not with these that reform can commence! It is the *characters of the men who make up the nations* that we have to examine. The organizations reflect the men who live in them. A conscienceless monopoly only embodies and makes actively visible the consciencelessness of the people among whom it grows up — not merely, be it observed, that of the individuals who unite to make it.

The morphine and opium dens only provide *method* and opportunity of indulgence for the increasing numbers who desire to reduce their souls to stagnation with that drug. So with drink stores and the drink habit. Going one layer deeper, we can say that the morphino-maniac, the dipsomaniac, the elemental sub-human criminals and *roués* are only the focal units in the general human consciousness to which converge and where accumulate the tendencies to those things existing in many men. Five per cent of vicious (though possibly checked) thought

in twenty men causes a whole vicious act in the twenty-first. Him alone do we punish; but in passing we might ask, is there not a Law and insight deeper than human which will apportion to the twenty their share of punishment? Prisons, reformatories, lunatic asylums, the graves of suicides, opium dens and inebriate homes are filled with the integrated results of these unnoticed 'five-per-cents' in you and me.

So on all hands we are committed to an inquiry into human character — its elements, its why, its destiny, its possibilities; an inquiry as much demanded by the conditions of civilization as by the conscious and unconscious painful questioning of mankind.

The answer must be new — new, that is, to this age. Of old current answers this age has had enough. The bread, if it ever was that, has petrified into a stone.

And the answer must bear its own warrant of truth; it must be easy of comprehension, like all deep truth; and it must be easy of application to the hour-by-hour life of the

man who goes forth to his business. It will be all that if it conveys a true picture of the human soul and of the forces whose contention make of it a battle-ground.

To and fro, to and fro, between the Light and the Shadow, between peace and unrest, faith and doubt, moves the troubled, questioning soul of man. He understands, in the fuller sense, nothing of the world, of life, nor of himself; he knows no path to steady peace, nor if there be such a path.

On these deep questions, spoken or unspoken, Science throws little light; the theories of the psychologies yield nothing for the man of toil; and religion, as he hears it, holds his attention less and less as the years go by.

Men begin to feel they have no ground for hope in life or after death — no base, standing on which they may say, "I know." For a little while the sunlight may come, they know not why or whence; it may not last the years of youth. At some time all must face, if only for a moment, the great question.

Many try to believe, some succeed in believing, that after death they will receive a heritage of joy and peace. On that they realize a small present loan. But these are fewer and fewer.

How to sink a well into the Deeps of Being and find the ever-flowing river of eternal life, eternal joy, eternal hope and peace — that is what men want to know. But they have wanted so long that faith even that the river exists is waning fast.

It is the pain, the monotony, the impermanence of the joy of life, its apparent uselessness, that arouses men to questioning. Some seem even beyond the point of question, so narcotized are they by the pain, the joylessness, the monotony and uselessness. For these things *are* a narcotic and often carry their victims — even a whole oppressed nation — almost beyond the point, not only of complaint, but of wish for release.

And the question itself is changing. Passing from the primary search for an answer, it is becoming: Can there *be* any answer?

Psychology, when it transcends a mechanical and objective physiology, offers but a weary, sterile, hedgeless path of speculation — a path whose anaemic and spectacled travelers have for many centuries proclaimed their arrival at a multitude of invisible goals of arid truth.

Religion has only offered formulas, faith, and sometimes lofty feeling, as the path. Disconnected from a living science of the soul, these do not give the universal answer. If they did, the world would not be where it is.

As for Science, confining itself almost entirely to the world of objective phenomena, it remains self-proclaimingly ignorant of what lies beneath, of the nature of life, of the consciousness of man save as its effects move out into terms of force and matter.

Let us examine more closely some facts to which we have already referred.

The armaments of nearly all nations are increasing on sea and land. In some countries every male individual spends or has

spent a portion of his time in military training. If one nation builds a warship, another must build two to maintain its lead.

Where is this to end? In a great convulsion and clash? Possibly; but there have been such before, and when the storm subsided each party resumed its efforts with increased zeal to become impregnable in attack and defense.

Yet all fear war. Diplomacy, whilst it is the art of coming as near to it as possible to gain an end, is also the art of avoiding it by the breadth of a hair. Lest they should break into war amongst themselves, the Great Powers have more than once stood around and permitted the massacre of thousands of Armenians, which the emphatic protest of one might have stayed.

But fear of war is not love of peace. How long would one army stay unmobilized if the nation were sure of victory?

He who thinks of an action is developing a force within himself that will presently make him do it. War is constantly in the thought

of every nation. Because of wars in hand, near or far, because they see their own armaments and have pride in them, because they have to serve, because they read and talk of war, by the head of force generated by their much thinking they make war inevitable.

So every individual of every nation has to do a harder day's work and to gain less by it to keep up its army and navy. And with every additional fraction to the taxes made necessary by an additional ship or regiment, some few, already at the border, are pushed over into pauperism or starvation.

In war, therefore, and the preparations for it, is one factor that continually increases the sum of human misery, continually fosters the worst passions, and continually withdraws human energy of thought and feeling from doing higher work. And this factor of de-civilization is a growing one.

Another root-fact is the increase of suicide in nearly every civilized country since last century began. Putting aside cases due to insanity proper, to fear of disgrace and simi-

lar causes, we confront the fact that a weariness of life is increasing. As life stands, it is a possession not desired by an increasing number of persons. A collateral fact is increase in insanity. Either the stress of life is getting more terrible, or the human intellect is getting less able to bear it.

And the years of human life are shortening decade by decade, once that infancy is passed.

Placing these facts together, they make up an arraignment of modern civilization against which it will have to defend itself. It does not appear to be in line with evolution. Where is the point of divergence?

Even assuming that the evolution of the individual may once have progressed through conflict, the sharpening of faculty through rivalry, and the survival of the fittest—who can deny that the further, higher evolution of mankind lies in the power of union and of altruism? Who will dare to maintain that the destruction of a battleship of a small nation by two of a larger necessarily subserves

any purpose of evolution? or that war is not a retrogression? or that universal peace is not the best atmosphere for ripening all the nobler qualities of men?

Yet modern civilization includes the universal multiplication of armaments.

Evolution would seem to prescribe that the richer and fuller becomes the consciousness of individuals, the more should life be desirable and pleasurable.

Yet modern civilization includes the advance of suicide.

Evolution of intelligence, promising to bring wider knowledge of life and the methods of nature, should include a lengthening of individual life.

Yet modern civilization is shortening adult life and increasing the number of those whose intelligence has departed or become turbid. It would appear also to be increasing child criminality and crimes of causeless mutilation.

So present civilization is out of line with evolution. Men feeling this, clearly from

thought and study, or dimly as a pain and an uncomprehended sense of lack, groan and question. But the years go on and the time is at hand when the Great Law will have gathered its mighty forces of readjustment so that, out of the turmoil, wisdom and understanding may arise.

These pages are no more than a study of the action of this Law and of the two opposing elements in human consciousness wherewith it works. Balanced and co-operative in nature, in man they are out of gear, and from this fact arises the perturbed and darkened picture of present human life. We have called them, for the purposes of our study, the Angel and the Demon — the forces of brotherhood and of separation, of Light and of darkness, of evolution and of decay.

We shall try to show that pain is no essential of life, that peace and joy are its proper conditions — the very spirit in the deeps of human nature.

Facing then the picture of present human

life we must search for the redeeming lights, for the ground of hope of a new future out of line with the past, for the basis of new action. What force is at hand to hold back the clouds from rolling in, gray and dark over the whole sky? Among all peoples are traditions of a long-past golden age of peace and happiness on earth; may we reasonably reread the tradition as a prophecy?

In the Eighteenth century a great cry went up in Europe — Liberty, Equality, Fraternity. By accentuation of the first two the third was forgotten; in their name the third was outraged and the soil of Europe drenched in blood. A new day had dawned, men thought; their hopes ran high and then died in despair and horror.

But how if the full stress had been thrown on the third and the other two had been allowed to take care of themselves; how if altruism had been made the keynote? "Good," says A; "I would be brotherly to B if he would be so to me." And B says the same of A: so all goes as before; the brotherly im-

pulse of neither is more than of the surface. Equally futile must it be, evanescent like all emotions, doomed to reaction if, as then happened in France, it arise as, or be allowed to become, a fit of sentimentality, of hysteria. In the man for whom it is a real power, it will transmute his whole nature into gold, strengthen his will, sap the life of his baser impulses; in the nation which contains many of such men it will act as a preserving shield.

Let us make a new study of human solidarity, and then learn that it does not imply sentimentalism, communism, anarchy or assassination. Neither is the last the path to liberty, nor communism and anarchy the associates of liberty; *while the doctrine of human (moral and mental) equality emanates from blind foolishness.* Because these things were not understood, the celebrated formula of the 18th century, however profusely and rhetorically and emotionally presented, failed to avert any of the evil of the time, and therefore has humanity since then gone a little farther down hill.

Altruism must now be preached and practised in a new way. It must be based on intelligent conceptions and manifested in intelligent action. A call is made; who will answer it, and know how to work?

Those who arise in response must be such as have, by strong search, found the Angel and consciously work with it. They alone have obtained the key to the necessary force, the necessary power of utter self-effacement in the interest of others, the necessary inaccessibility to personal ambition. The time is ripe for their work; unless that were so, unless humanity were secretly looking for a message, secretly aware that it had come to the end of old things and methods, had loosed from old moorings, nothing could be done.

Let those who feel discouraged at the fewness of real workers look back through history at the work done by *single men* working opportunely and fired by unquenchable enthusiasm based on intelligence. Look by way of example only at Luther, Wesley,

Peter the Hermit, Bernard of Clairvaux, Mohammed; not thereby implying similarity, or equality of importance or beneficence in the work of these leaders, but as showing the power of one voice, the magnetism of intense conviction. Where today are those who have this same fire, the same power of arousing men from stupor?

Now is the opportunity of great souls. What could not be done by some few, or one only, among the heads of nations, their natural and placed leaders, their builders, who would arise and sound the redeeming note? Could such a man not alter the current of *the world's thought*, and make it set for ever away from the causes of misery?

Let us be ready, for the time is moving quickly. Men are souls, and must henceforth be led by *those who know it*, who feel themselves *as* souls in every cell of their bodies, and whose minds work as the servants of the Law. Great civilizations have arisen, have crystallized into institutions, have reached a mighty prime, and have then

passed away in blood because men would not learn this truth, would not see that Brotherhood is the law of life.

Yet life is eternal; men cannot die if they would; returning again and again to earth, taking new bodies, making anew and with added touches the old civilizations, conquered by or conquering with the perennially arising empires, they have moved through the long pains and brief exultations, the triumphs and humiliations of life after life toward the fuller and fuller learning of the lesson. Their memories of the past have vanished, but the impress remains. Humanity may seem what it was, but the ages of glory and disgrace, of loving and hating, of tension and relaxation, of luxury and misery, have mellowed it to a readiness for the reception of the new-old message. Upon those who can feel the steady heart-pressure of this message from the Gods, who can hear the deep cry of waiting humanity to receive it, rests the responsibility for its deliverance.

The World-Soul stirs in every heart;

everywhere is an expectancy. Men are turning anew to the old religions, thinking that therein may be lying what they need; they dig again at the old philosophies; they broaden research in every corner of the field of science. Whether they do it in hope, or to dull the edge of their sense of the emptiness of life, they do it in vain until they find the golden key which they seek knowingly or unknowingly, and shall find when and how they least imagine. The joy, the wisdom, the shining secret of life cannot be known until the Light of TRUTH has cleared away all mists from before the eyes of the soul, until the Angel has become the Self and the Demon the servant.

But upon him who has thus changed and glorified his nature comes a great power: his mere presence can lift the weight from the heart of others; he can speak so that they will listen; he can point and make swift the living arrow of Truth; his words will now bring hope and peace, and the message which is for the healing of all nations.

II

THE DEMON IN HUMAN LIFE

THE medieval Devil has been for some time banished from the pulpits. He had become useless as a bogey, however convenient and easy as an explanation of evil. It does not follow, for all that, that the medieval conception had no relation to a fact, both in human and cosmic nature.

If we take the smallest care in examining what goes on within us, we find two perfectly distinct centers and activities of consciousness, classified from time immemorial as the upper and lower natures. The brain is really a keyboard for thought, at the disposal of *either* of the two combatants in human life. The one pole originates all the impulses that aim at the welfare of others, at serving and giving; the other all that aim at getting, getting enhancement of sensation and the

means to it. One looks out to others, the other in to self. Both employ the instrument of thought to secure their ends. When man finally allies himself, absorbs himself, with or in one or the other, he becomes either one of the saviors of humanity or one of its curses.

In the animal kingdom below man, it is mainly the lower, the matter-born, of the two forces which appears in consciousness. On the whole the animal's consciousness is selfish. Selfishness is the motive power that drives it to all, or nearly all, its activities, and leads to the perfection of its powers. But by now, with us, it should have finished its work. All that it can do can be better done by a higher force, spiritual, beginning to appear in man's consciousness as the altruistic impulse, compassion, love, brotherhood, friendship. Under that impulse man can go on perfecting every power, including many — the highest — to which the other is an absolute bar.

Most men accept both impulses in them-

selves as they come. An appeal to their sympathy, if it does not require too much imagination to understand, or too much self-denial, gets a response. They are willing to help and to give. But the whole transaction is something of an interruption to their ordinary current of action and purpose, whose trend is taking, getting. If the two tendencies are in this ordinary blend, we have the ordinary man. He takes up no definite attitude towards them, not seeing the larger issues behind and establishing no fixed habit. If the point is pressed upon his attention, he will bestow his abstract approval upon the policy of giving; but he will doubt whether life could be lived on a common-sense basis, or even preserved for long, if that were exclusively pursued by society. Selfishness he admits to be reprehensible in its extreme forms, but considers as in the main necessary for continued existence.

Yet it is possible to make life one entire gift to humanity, and to be deeply giving while superficially taking. Money may be

amassed; but to be given back in various attempts to promote the general welfare. Comforts, even luxuries, may be secured; but in order that work, because of such surroundings, may be bettered and facilitated. Recreation and pleasure may be used as means instead of ends. Health may be carefully developed and protected; but only as the necessary basis for the best work. In all these gettings, a man may have the welfare of others as his single final object. In the same spirit the inventor may invent; the musician and poet compose; the artist paint: the cheerful will *to give* underlying all that is done. The whole of the pains and evils of human life come from the opposite, the self-seeking, motive. The other and higher, competent to ensure the whole future of human evolution, is becoming a more and more active power. To believe that evolution will continue to depend upon the lower, upon that one according to which Nature perfects her types and the powers of her children up to man, is to have a picture of ultimate soci-

ety as an equilibrium of fiends — an equilibrium momentarily yielding and then readjusting itself when one of them happened to slip his foot or be for a moment off his guard. To take, with intent to give nowhere present in the mind, is now an affront to the spirit of evolution. It is a reversion to animalism.

Western psychology has never properly understood man's mind as a creative power. There is no 'creation' anywhere in nature, in the sense of making something from nothing. 'Creation' is the working of the formless into form. That, man's mind does without intermission. The formation of every habit is the creation of an entity in consciousness, alive then until it is killed or let die, and with a power growing as long as its requirements are obeyed. It is a constant presence, in some cases asleep between the intervals of periodic demands for gratification; in others never asleep. It is an entity in the subliminal consciousness, the field of which is full of them, hierarchies of them. There are also habits which the mind did not create, but

found present when it came into the body; for example, the impulse to eat. But upon some of these the mind seizes, creating them into potencies of unnatural vigor. Each habit created *de novo* by mind, or accentuated by it, by thought, has access to it and uses it with more or less pertinacity and skill. The habit is in fact intelligent, knows what it wants, practically knows and cares for nothing else, thinks out in the mind the ways of getting what it wants, and may finally dominate and even kill its creator. *And it may then survive the body.*

Every victim of, for example, the morphine or alcohol habits knows that he is in the grip of *a will* too often stronger than his own, coming upon him at *its* pleasure, which in the end *is not his;* a conscious entity sweeping in irresistibly upon his consciousness, and often using his mind with supreme cunning to secure the poison. He knows all this as soon as his attention is called to it. Otherwise, because he created the habit, because it uses his mind, because in early years

he concurred fully in its wishes, he will regard it as himself. Theosophy, which teaches Reincarnation, teaches also that some of these habits may follow their creator from birth to birth, attaching themselves to him as he incarnates, and gradually manifesting as physique and opportunity permit. Many mysteries in human life thus find their explanation: the sudden development of alcoholism, sudden changes of character, sudden outbreaks of criminality, total duality of character. Stevenson's *Dr. Jekyll and Mr. Hyde* pictures a fact in human life. Because the Hyde at times displaced him was no proof that Jekyll was a hypocrite. A new and better life may begin under the black shadow of old evil, and the shadow may for long have its hours of terrible alternation with the light. It is still a living presence in the outer field of consciousness, always awaiting its opportunity. It was strong enough to survive the time-space between death and the following birth, and is the Dweller on the Threshold of its once creator and now victim.

Unless we understand and accept Reincarnation as a fact in nature, we cannot understand a process going on in our midst, with whose results, later, humanity will have to reckon.

Not only may habits be created, but *habit* — a permanent direction of thought and conduct. There are many who are gradually allying themselves more and more fully with that light shining throughout nature, which will ultimately be the sole guide of human action — the tendency to give. They are creating from the substance of this force, as it flows through them, a vestment, a habit, a diviner self-sheath. At each opportunity they let this self come in and rule their action. It grows stronger and stronger. It begins to tincture the whole mind. It becomes a constantly felt presence. The entities connected with ordinary habits push into consciousness only periodically, and betweenwhiles remain latent and inactive.

The man has the welfare of others more and more constantly in view in all he does.

He places more and more of his mental energy at the service of the Angel, and attracts to it more and more of that conscious energy of nature. Though the man grows nobler and nobler, his ideal is always rising, and beyond him. He has created it, yet it is also part of the soul of nature. It is receptive of much in Nature of which he knows nothing. It begins to embody her idea and ideal of the future man. It passes beyond the care of its creator, in a sense, growing now by force of its own vitality whilst he sleeps and works. It is nourished by the Oversoul, since it was at the first a seized droplet, a detained ray, of that. And it is nourished by all the divine and compassionate thought and feeling that the noblest men have ever thought back to the Higher Self, the Christos. The man may know that presence about him or within him, felt in his moments of aspiration, prayer or endeavor; or he may call it by a name drawn from his religion — not wholly wrongly nor yet wholly rightly. After the death of his body, he becomes one with it. But unless he

has achieved that unity while yet in the flesh, at his next birth the two are again separate. Only now his impulses to good are overwhelming and continuous.

Leaving this picture for further development in the next chapter, let us consider the opposite. Here the whole tendency of consciousness is away from others, inwards toward self. Others are only considered in so far as they may serve.

A simple classification presents itself at once: on one side of the line are those who may be called their own victims; on the other, those who make victims of as wide a circle of their fellows as they can reach.

Yet to say of the first class that its members are their own victims, is but a superficial way of speaking. They are victims of entities that they have created as habits. Each such entity, whether of drunkenness, drug-taking, or any other form of sensualism, is at first a specialization of the man's psycho-physical consciousness in that direction. This portion grows, finally becoming a center

of consciousness on its own account. It finds its life in the satisfaction of its single instinct; it has indeed no other life. Its demands tend to increase in frequency and imperiousness, and if unresisted they will finally entail the sacrifice of the whole remaining energies of the body and lead it to its death.

Such an entity can be called neither moral nor immoral; it simply keeps on doing with increasing intensity the one thing it was created to do. Its victim's body and vitality are its means and instruments. He himself may continue to side with it, or he may struggle with or without success to throw off the yoke about his own neck. If he struggles, he will not only find the strength of his adversary, but its intelligence. He will find a thousand reasons and excuses coming into his mind apparently of themselves, as: It is now necessary for his health; it would be safer to relinquish it gradually; he will relinquish it on New Year's Day; some other man has it whom it does not harm. And so on forever. It will out-reason him as long as

he lets it talk. His difficulty is that he regards these pleadings as from himself and treats them with corresponding respect.

But if he makes no struggle, siding with his enemy, it will absorb his personal consciousness more and more completely; the soul will withdraw at last from a personality which will no longer render any response to its strongest efforts; and what was a man is now merely an embodied vice, an appetite. When death frees it, it remains in the earth's aura. Unable now to gratify its one passion directly, it becomes a source of constant danger to sensitives and mediumistic natures. These, in some of the states of utter negativity which they permit or deliberately induce, often place themselves beyond the protecting power of their own souls, throw their bodies open to the entry of one of these creatures, and suddenly find themselves the victims of cravings they can neither account for nor resist. Orthodox science may for the next few years scout such an explanation of phenomena for which it has no explanation

but a name; in the end it will be found valid. Thus teaches Theosophy.

A further view opens from this point. The whole group of habits and tendencies created by the impulse to seek self-gratification of any kind, whether sensual or higher, are themselves children of a profounder though impersonal habit rooted in material nature herself. By it, as we have pointed out, the units of life established their nature and perfected their powers to the limit which that impulse makes possible. This impulse may be called selfish only at the human level — where a higher comes into view.

When one particular form of sensuality, of self-seeking, is found by the individual to be oppressive, for example drunkenness, and he attempts to conquer it in the interests of his own personality (that is, from a motive that is still selfish), he has, it is true, that particular force against him. But he has not yet deliberately chosen to ally himself with the higher side of nature. He remains morally about where he was. If he wins his fight, his

will is stronger, but he is still in unbroken alliance with the force of self-seeking. He has merely *selfishly* cleared an obstacle out of his way.

Two things may now happen. The force of the conquered gratification may diffuse itself out into other kinds of sensuality: he may become lazier, addicted to gluttony, excessive use of tobacco, coffee, sugars, etc.; or more sensual in the limited meaning of that word.

In the other case, with his newly cleared consciousness and strengthened will, he may deliberately set out upon a larger career of selfishness which many others enter from the first. Under the influence of ambition he, like some of them, may use his will to conquer all lower failings, and to develop every power, sacrificing and uprooting every impulse whose gratification is in the way of power.

There are profounder depths of selfishness that simple sensualism does not ordinarily reach. Sensualism, save in extreme degrees

and forms, is compatible with the continuance in the nature of much that is yet good. It rather tends to crowd the better impulses to the wall, to dull them, than to exchange itself for them. But the selfishness which seeks power looks directly to, not ignores, other men. The sense of power over others, gratified ambition, is the enhanced sense of self-being; it is established by personality; it is the very vitality of the self-centered person, a plane of vitality quite distinct from the physical or physiological. It is the material-nature impulse at last in flower, reaching the consummation which human life alone renders possible. When the end is reached, the man has become a fiend.

Most men are too weak to pursue this path very far. They will keep their failings, unable to uproot sensuality, trying to get the respect of men (which gives the sense of power) either by *seeming* what they are not, or by ostentation of wealth. Various kinds of culture and skill, and sometimes oratory, can be acquired without more sacrifice of

sensuality than they have strength for; and these they may accordingly acquire. Religious charlatans especially find the path to power over certain minds very easy; and they are correspondingly numerous. But their reign is short; their own failings, weaknesses and ignorance of human nature sooner or later prick the balloon from within. Each moreover is but a unit, the only fighter for his own hand, backed by nothing and no one. Nevertheless, while his power lasts, and over those whom it affects at all, it is very great. The ambition of the great military adventurer is but to control the bodies of men; political ambition and the ambition of the orator aim no farther than men's minds. But this man gets farther in: men and women offer him their consciences; his dominion may be nearly absolute over their whole natures.

The full possibilities of ambition are little realized in our day because the cumulative effect of successive incarnations, pointing more and more directly in one direction, is left out of account. As soon as ambition for

selfish power leads to, is the motive of, the surmounting of a sensual weakness — or still more, a course of self-discipline,— the man's nature hardens quickly. He lives by the light of an evil ideal; it becomes infused with the life-force which he withdraws from his conquered tendencies; finally it becomes a conscious presence in his life. It survives the interval between death and the rebirth following; and then, as in the case of lesser left-over habits, there will be a struggle. With most men this struggle is not decided for ages. With each birth, according to its heritage, there is more or less sensual tendency to be again surmounted or yielded to. There are a thousand appeals to affection and compassion, hard to deny, and if not denied generating an opposing force as readily cumulative as the other — and like the other tending to concrete into a center of consciousness, henceforth the Angel in that man's life. There are the ways of life itself, always tending to bring ambition to its end with a crash of disgrace, or by final disappointment.

But in a few cases in every century the created Demon of utter selfishness is strong enough to prevail, little by little, over all. Gradually the appeal of humanity loses all its power; life after life the will strengthens and the lower weaknesses are more and more easily surmounted. The man and the Frankenstein-monster he has created enter at last into complete union, and the soul — no gleam of whose light is allowed to enter consciousness — departs. The man is an initiate in evil, and, with an intelligence far beyond that of common humanity, remains in its midst. *As such,* such a man is unrecognised by society; for society as yet knows nothing of the possibilities of human development towards good or evil.

Theosophy is the only force that can unify all nations, that can illuminate and purify all creeds, that can show each nation its path to its own noblest development. Individual ambition has to disappear; another and opposite working-force, that of unity and altruism, must replace it as the purer and

higher stimulus to effort. To demonstrate that it can do so, is the work of Theosophy.

Therefore, as we said in the first chapter, the middle and later years of this century will not be the continuation of the Nineteenth. The light of Theosophy will become generally recognised. Its message concerning life will be accepted. Men will more and more seek its Teacher — whether, as now, Katherine Tingley, or her successor — and that Teacher's accredited pupils for the solution of problems now beginning to be thought insoluble. There *is* a solution to them all; life *may* easily be transformed into its highest terms; there is no inherent need for any of its pains; there is no need for humanity to be in darkness or ignorance. Theosophy can show it to be possible and easy to make earth a heaven, to strip death of its terror. As soon as the appeal is made the answer will be given. Then will begin the New Order of Ages.

III

THE ANGEL IN HUMAN LIFE

IN VINO VERITAS — wine unveils the true man — is a bit of cynicism which used to be more often heard than now. It implies that the creature set free by wine is the 'real man' (!), egotistic, talkative, sensual, quarrelsome. Suppose there were another kind of wine which silenced the animal man and freed the spiritual, as the wine we know silences the spiritual and frees the animal. Wine makes some men nearly fiends; the other wine would make some nearly gods. That faint glow of divinity which we see here and there in all men — the suggestion of thinker, poet, artist, saint, hero — would shine out perfect and undimmed.

Wine would make all men fiends, if, while absolutely shutting off the spiritual, it not merely left the intellect untouched, but

cleared and sharpened it. The other wine would make all men gods, if, while absolutely shutting off the sensual and selfish, it raised the mind to the power of full expression of the spiritual.

Man's consciousness has its poles in the worlds of matter and of spirit. In lending his mind, from moment to moment, to impulses from one or the other, he is creating the Angel and the Demon. They bear his superscription, but the matrix and essence of one of them is divine light. He has given of his 'I' to the impulse, given selfhood; and that second self lives on and grows in power.

So if a man finds himself, as we have seen, the constant recipient of suggestions of evil, it is also true that in the diviner part of his nature he has individualized — or can at any moment begin to individualize — the amply countervailing force of good. Between the opposing suggestions he has always the power of choice. He can gradually learn, by opening his mind in one direction, to close it in the other. Mind cannot harbor the two

forces at one and the same time. If it admits one, the other, for that time, must go.

But the man who would redeem himself from some besetting failing must not wait for the hour of urgent temptation to invoke the Angel in his being. Strength gathers by constant invocation of its light throughout the intervals. If he does that, victory, however deferred, is ultimately certain. He is invoking the whole force of evolution. For though the Angel is in a sense the creation of the man, he has created it in and of this divine force. In itself it is unconquerable, nor can it ever cease to be. It is an individualized portion of the Divine Intelligence. To invoke it, to feel after it in daily life, is therefore the path not only to purity, but to wisdom and to power. To be saturated with its light is to have become more than man. From the first it is his highest self, *his* God, and his path to *the* God.

If we accurately translate Jesus' "first and great commandment," we shall find him referring to this Presence and describing in

pregnant terms the right attitude towards it. The ordinary version runs: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (And we can note in passing that this "first and great commandment" was not a Do *Not*, but a Do. Its keynote was not that of the Ten Commandments.)

Our retranslation runs: Thou shalt love the Master (*Kurios*), the God (*Theos*) of thee (*sou*) with all thy heart (*kardia*, regarded as the seat of imagination and feeling), and with all thy soul (*psuche*, the animal soul), and with all thy mind (full human intellect, *dianoia*).

Every part of consciousness was thus to be engaged, to be tuned to recognition of, and love of, "thy divine Master."

The other command, "like unto it," was, "Thou shalt love thy neighbor as thyself."

On another occasion, speaking still more specifically, Jesus Christ said of little children that "their Angels" behold always the face of the Father in Heaven. Of this say-

ing, the Christian Church, which has lost the ancient teaching of the Angel and the Demon in human nature, a teaching which was everywhere part of the Mysteries, has no real explanation to offer.

Katherine Tingley, speaking in one of her instructions to her pupils, says of these two forces:

> Invisible companions formed of man's own essence, one evil, one divine, the secretion or objectivation of the opposite poles of his own self-consciousness, they represent his good and evil angels, the Augoeides and its counterpart, each seeking to absorb his being. One of them in the end must prevail over the other, and one or the other is strengthened by every act and thought of his life. They are his higher and lower potentialities passing slowly into potency as the energies (both good and evil, note) of the soul are awakened. . . . And if effort be continual, if no failures or falls discourage the aspirant and are always followed "by as many undaunted struggles upward," he has always the help and counsel of the divine 'Daimon,' the 'Warrior'; and victory, however far away, is certain. For this is an unconquerable power, "eternal and sure," an actual presence and inspiration if you will but recognise it.

She is of course addressing those who have fully entered upon the path of self-conquest; but in degree her words apply to all who have begun to face the problems of life.

The existence of the two depends, as we have said, on man's duality of nature. At one pole he is animal, with all the self-seeking animal tendencies; at the other divine, with potentially godlike power, understanding and compassion. Christ's "great commandment," with its *psuche* and *dianoia*, the animal and spiritual souls, contains a reference to this duality.

In his animal nature man is complete; either temporarily latent and folded away during evolution in other directions, or in full activity, he has every animal power. Whatever can be acquired by struggle either has already been acquired, or can now be acquired by a nobler method. The force of matter has done its best; it is now time for another evolution. The flowers of mind and heart and soul will not bloom in an atmosphere tense with conflict actual or threat-

ened, with jealousy, hate, envy and greed. It is the turn of the divine force, of the light that lighteth every man that cometh into the world, the direct radiation of the Supreme. This is man's highest consciousness; when, by beginning to follow its behests, he individualizes it from the sea of light, it is his Angel. When he is fully at one with it he becomes a god. Its pressure is towards unity, harmony, compassion. It is the atmosphere in which alone men can move on to ideal life. The closer man stands to it, the profounder is his feeling for beauty, the more is his intellect illumined with comprehension of the meaning of life. He knows of immortality with a certainty beyond argument, for he is beginning to assimilate that which is life itself The veiled poet, artist, thinker, hero, is beginning to stand forth. He feels at every hour the joy of a spiritual growth that can have no limit.

The path to this growth opens immediately ahead of every man at every moment. The very desire for it is a mark of the pres-

ence of the Angel, whose inspiration can be constantly felt coming into the mind as a waft of higher impulse in the pauses of common thought. Seized and held to, it stills perplexities, cools the brain, and shows the path to peace. In the end, if it is permitted, it will clear the human tabernacle of all but itself, and the man is redeemed. Death can no more break the thread of his consciousness.

Skepticism as to the possibility of this is the chief reason why it happens with such excessive rarity. Men will not understand that the Presence which comes upon them at their best moments, which *is* their best moments, waits constantly at their elbow, and that those moments will become continuous if they but seek them with fixity of purpose; that the divine Player is always ready when the instrument is; that his harmonies are limited only by the instrument; that the instrument is the man himself as he knows himself in daily life; and that this Presence habitually makes itself felt in him as the

pressure of conscience, as the call to duty, as the perception of grandeur, real beauty of every kind, and of nobility, and as compassion.

The body is the sounding-board of all the phases of consciousness of the man who dwells in it; every mental change, every change of feeling, modifies some part of the body, some organ or nerve-center. And once this change has occurred, it tends after a longer or shorter time to reproduce itself automatically, and to re-excite in the consciousness that attitude, thought, or feeling which first caused the bodily change. Thus are habits generated. The man, by his thoughts, leads the body into temptation a long time before the body picks up the habit and *leads the man* where first he led it. It is the man that is weak and the flesh willing. The body follows and registers the man who lives in it; if he grant a desire from it today, it will demand the same tomorrow, perhaps when he is wanting to think about something important; if he grant *all* its desires, the di-

vine Player will be permanently excluded from the instrument, since they will grow so fast that there is no room for anything else; but if he watches for this Player, and welcomes its advent, its promptings will become plainer and plainer, pass from vague waves of feeling, half-blind impulse to duty, into more and more definite guidance of every step in life, filling it with peace and beauty.

Real Christians are well aware of this *Presence* within the field of their consciousness, but they have seriously limited the truth in their interpretation; calling it "Christ," and confusing it with the great Teacher who lived 2000 years ago, they have taken no note of the fact that it is the "Light which lighteth *every* man that cometh into the world," and that it is potentially or actually present with the same fullness in those who have and have not heard of Jesus Christ. The Teachers have taught *of* it, being Teachers just because they had fully assimilated it, and even the name Christ was in use among the Greeks, in this connexion, long before our era.

We are dealing with the process of unveiling something present in all men, and the veil that separates them from it is woven of their desires. If a man is thinking high thoughts, and one of the common desires suddenly obtrudes itself, those thoughts must stop until he has either quelled or satisfied that desire, and he must resume them nearer the beginning than when he left off. That which inspired them remains as a power, but it has received a check in its operations. If he is thinking of doing a noble and unselfish thing, that which prompts him remains there even though, because of some selfish or personal consideration, he delays or abstains from the action. What then would happen in the case of a man who had removed all selfishness from his mind, and all other desires from his body than those which conserve health? The Angel would be constantly in action, and would inspire him to heights of thought and feeling and a grandeur of character that would make him a great world-helper.

The task of removing these hindrances of desire seems hard, but a very little effort produces great results. The attempt to find or feel that Presence in consciousness *is* the withdrawal from desires, and the moment that is done they begin to wither swiftly. The key to success is never to give up the effort, never to let an hour pass without an attempt. Unobserved, softly, surely, the divine plant grows, absorbing and transmuting into its own being the life of the weeds. Then, one day, the man suddenly finds himself free from some fault or vice or failing he had thought was unconquerable. It was conquered by *that Other*, in the darkness, that Other which is also himself and who is the real victor in all worthy victories. The sword in its hands is welded by the slowly hoarded strength of our aspirations and our faith. In this fight against the lower in ourselves there is *no chance of final defeat* for the man who tries; the only defeat is to give up trying. The trying, the fighting, *consists* in turning toward the divine in ourselves, trying to feel

the companionship of the Angel, the Warrior, its constant presence.

That attempt *is* the fighting. Every critical act and thought in every day (and what acts and thoughts are *not* critical?) is the outcome of a conflict, often unnoticed by us, between the good and evil. How easy to see that if on rising and retiring we seek the good in thought and meditation for five minutes, every conflict throughout every day will go better than if we had not done so. Some of the evil in our nature is so deeply rooted that it may take years for this Divine Man to seize and destroy it, but if we look to that place of help daily, not so much holding the evil remorsefully in mind and thus multiplying the difficulty in imagination, as holding *in faith* to the divine and letting that do the work, then we have an assured victory not only over the chief evil but also over what we think the lesser ones. And that victory is won, not by some extraneous power, but truly by the very self of the man, that part of himself which his accumulated moments

of thought, will, and aspiration have made invincible.

There is a slowly growing body of men on earth who have pledged themselves to the light to work without pause for human welfare. To the world at large they are not so known, though some of them, of various grades of progress, live and work in the common life. Their progress lies in the evolution of faculties and powers, which, though latent in all men, are as yet not generally even believed in, and of whose application in human service it would therefore be useless to speak. Their body has been in existence for many ages, and those who have fully entered its membership return to it with each rebirth. Its ranks are open to all men, and no one taking in his heart the pledge to put aside self and work for human welfare, work that all men might find the light, would remain long in ignorance of this body. Every one of humanity's great Teachers was and is among its workers, as well as many of whom the world knows nothing, or knows only as

obscure or prominent figures on the general stage.

H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, are of this body, and in pursuance of its work founded and sustained the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Theosophy is the totality of the wisdom, the highest knowledge of life, which comes of unity with the light, of complete unity of man with the Angel. And brotherhood of thought and act is the first essential step of the path to that unity. The body in question is but an anticipation of the future for all humanity. And as the individual man by aspiration and right action calls his Angel to birth in the sea of light, so such a body, by its unity of purpose, calls into objective being a vaster Power, which it henceforth serves. And this is the real guide of humanity to its ever lightening future, the Christos of the new earth.

There is No Religion Higher than Truth

The Universal Brotherhood and Theosophical Society

Established for the benefit of the people of the earth and all creatures

OBJECTS

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

* * *

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow-men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress. To all sincere lovers of truth, and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Do not fail to profit by the following:

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications, also by lecturing throughout the country. Without being in any way connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, in many cases they permit it to be inferred that they are, thus misleading the public, and many honest inquirers are hence led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, and practically exemplified in their Theosophical work for the uplifting of humanity.

The International Brotherhood League

Founded in 1897 by Katherine Tingley

ITS OBJECTS ARE:

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women, and assist them to a higher life.
4. To assist those who are, or have been, in prisons to establish themselves in honorable positions in life.
5. To abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
7. To relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

For further information regarding the above Notices, address

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